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THE
MISSIONARY LINK



FOR THE
WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA

JUNE, 1914

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TABLE OF CONTENTS

IN EASTERN LANDS.		FOR MISSION BANDS.	
One of our Flock. Miss E. H. Todd	4	An Open Door. Bessie M. White	10
"Little Sunshine". Dr. Mina McKenzie	5		
Sowing by All Water.		Our Orphanage in Calcutta.	
Miss Clara D. Loomis	7	Fanny Simpson	11
HERE AND THERE.		ITEMS OF BUSINESS.	
Hindrances	8	Shanghai, China. Endowed Beds Margaret Williamson Hospital	13
Indifference to Missions.			
John J. Thomas, M.D.	8	Concerning Mission Boxes	13
Memorial	9		

THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society of America" is issued monthly. Subscription, soc. a year. Life members will receive the MISSIONARY LINK gratuitously by sending an *annual request* for the same.

"What? and Why?" is a leaflet giving a brief account of the Society and work in the form of question and answer. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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THE MISSIONARY LINK

VOL. XLV.

JUNE, 1914

No. 6

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

RECENTLY the foundation stone of the Medical College and Hospital for Women was laid in Delhi by Lady Hardinge. In her address she said: "The college which is intended for training of first class medical women and assistant surgeons will be affiliated to one of the universities in Northern India, and every effort will be made to have it equipped with all the most modern appliances. Enquiries into the work of the National Association for providing medical aid to the women of India had already proved that the very large field of the Dufferin Fund needed a greater supply of workers. Especially it seemed important that we should be able to train medical women, both Indians and domiciled Europeans, in a separate college entirely staffed by members of their own sex."

SHE stated: "At the present time there are eighty-nine students scattered over the colleges of Calcutta, Bombay, Madras, and Lahore, but very few of these are either Hindus or Mussulmans. We must increase the number of Hindu and Mahomedan medical women who thoroughly understand the ways, the customs, and the language of the zenana. When, therefore, His Highness placed his proposal before me I conceived the idea of a medical college and hospital for women, the entire medical and

authorial staff of which should consist of medical women and which should be open to female medical students of all classes, creeds and nationalities. The ruling Chiefs and general public of India have spontaneously come forward with such munificent subscriptions that a fund of nearly 15 lakhs has been raised, which is the cost for the buildings required for the College and Hospital."

AN interesting lecture on the question of medical women in India was read by Mrs. Slater, L.R.C.P., at a meeting of the Calcutta branch of the Association of University Women in India. Mrs. Slater gave a historical review of the splendid pioneer work done in India by medical women, and discussed the new scheme for a women's medical service.

ENCOURAGING words come from Miss S. A. Pratt, the head of our Bible School in Yokohama. Dr. Ihuka, President of the Meiji Gakuin in Tokyo, said: "For fifty years Japan has tried to get along without religion, both in education and in social progress, and has failed." Baron Sakatani, Mayor of Tokyo, expressed himself in this way: "Education has doffed its helmet to religionists." Large numbers of workers are needed, five times as many as we now have."

"MARCH 1st," writes our Evangelist Miss Alward, "was the time appointed for the beginning of a systematic evangelistic campaign in Japan with the purpose of reaching every village and hamlet with the Gospel message. It is a call to all Christians at home, to earnestly share in the task by daily intercession. The victory or defeat in Japan will largely determine the future of Christianity in the whole Far East."

WE welcome Miss Wishart, our Superintendent at Allahabad, India, and Miss Norton, Principal of the Gardner School, Calcutta, who reached here the middle of April.



FĀTEHPUR DISPENSARY.

IN EASTERN LANDS.

INDIA—FĀTEHPUR.

ONE OF OUR FLOCK.

By MISS E. H. TODD.

"**M**ISS SAHIBA, I have something to tell you," and R. came running behind me. When I turned toward her she seemed in no haste to impart her confidence, but stood with drooping head. Realizing her shyness I encouraged her to speak, and soon came the words:

"I wish to confess Christ's name before others and to be baptised." How one's heart leaps with joy to hear this desire expressed by R., who eight months ago had been brought to us having no knowledge of a Saviour nor of God, and with a spirit wholly unawakened. Though sixteen or seventeen years of age, she is still very much of a child, and as one looks into her face, exceptionally fair and sweet, and notes her gentle pleasing ways, one will surely want to know something of her history, although it can only be given in outline, and therefore fragmentary.

R.'s first faint memories as a little child take her back to the interesting native state of Nepaul, which is still closed to foreigners,

and to all heralds of the Cross. Clearer recollections of R.'s mark a change in her life, when with her mother and sisters they all became the companions of a Nepaulese lady of high rank. This lady was the Rani of the brother of the ruling Mahrajah in Nepaul. The brother because of ill health left Nepaul, and with the Ranis and household, came down to a lower Hill Station. R.'s father had a position in the service of the Rajah, and the women of his family were appointed to sing and entertain the Rani. As she was kind to them their life was comparatively easy. Money was freely given them for beautiful dresses, food was plenty, and what more did they want, as they thought only of their own comfort and pleasure. The Rajah himself gave our little girl the name of Rosie. How strange to hear this name in such a household!

Another change comes to the child, when there is the decision made to go to the Hindu's sacred City, Benares. A so-called palace is taken by the Rajah, and there is the settling down in the new house to the delight of R. and her twenty or more playmates. The children are pleased with a wonderful musical instrument, (which we would call a piano), and R. considers it fun to pound on the keys and make a noise.

The Rani (her special Rani) takes music lessons, and brings sweet sounds out of this marvellous instrument.

The scene again changes. R. could not understand why with two or three other girls she was taken away by an older woman from Benares, and carried to a Nepaulese family in the city of L. She was much distressed on arriving at L., for she had been told that she was to go to her mother, who was not then living in the Rajah's family. R. could not imagine the reasons for her being thus carried off to another city, and only remembers that there was much jealousy because the second Rani's daughter loved her so much. This girl of her own age promised that when she was married Rosie should always live with her.

Another sad change in R.'s life came through the visit of a Eurasian Sahib to the house, and claiming her to live with him. R. remonstrated, because she then only knew that she could say she did not wish to break her caste by going to live with this man who was not a Hindu. R. said while crying the other day over this part of her history—"I had no understanding, I was caught in a net, I did not know how to escape."

Again came a change in a year or so, and there was a mystery as to the causes that led the man to lose his position, which he said was due to the Rajah's having learned that R. was with him, so he told her that she must go to school, and he would leave the city, and return sometime to marry her. R. was given into the care of a missionary, and Nepaulese men were discovered hunting for the girl. She was therefore dressed in English clothes, and hurried away to us. She said that she saw the men look into the room once where she was sitting, but they did not recognize her as the one they were seeking, because of her costume.

Do you wonder that R. was sad and unresponsive when she first came to us, and found it very difficult to become adjusted to the wholly different life here? There was the struggle to learn to read and write, and the progress was very slow, through physical weakness, and no incentive at first to make any task worth while. There was nothing that she could understand in the spiritual life here.

Let us praise God for this last, greatest, most blessed change in R.'s life. She has become a child of a King, and already has a glimmer of light as to the need of living worthily of this high calling. There has

dawned upon her the thought that she is here in this world to serve others, and she is now on the watch to lend a helping hand. It is cheering to see her alertness to minister to others in little ways, and her brighter spirit. She has confided to us her wish to learn nursing.

Have your hearts been drawn to our young Nepaulese girl? If so, will you not pray that God's perfect plan for her may be fully wrought out?

Praise Him with us that this life has been drawn out of the superstition, ignorance, and vileness of the kingdom of darkness, and has been brought into the Kingdom of light, purity, freedom and love, through her belief in our Lord Jesus Christ.

Dr. Grace Spencer writes: You will be glad to hear that we have a Medical Assistant to the *Lily Lytle Broadwell Hospital*, Miss West, a Ludhiana graduate, and a superior Indian girl. So far I have been very pleased with her, and she has been a great help in the work. I am leaving the Dispensary principally in Miss West's hands, and intend going there three days in the week. These days have been busy, as we are preparing our Nurses for their examinations.

The people seem very interested, undoubtedly *many* get glimpses of the things that are true and lovely and of good report, and some come very near the Kingdom.

The son of Surti, of whom Dr. McKenzie wrote in THE MISSIONARY LINK, came in to-day, so I said: "We may go to see your mother tomorrow." "Do," he replied, "we will watch for your coming." The last visit paid her she took us to two different places, giving us an opportunity to speak to seventy people, who listened most eagerly and earnestly. We are praying that God will greatly use that little woman, who has found Christ through our work; and I think you can realize the very thought of her faith and efforts cheers us in many a discouraging circumstance.

"LITTLE SUNSHINE".

By DR. MINA MCKENZIE.

A BRIDE was one day brought to her husband's home in one of the villages of Fātehpur, who could not have been more than eight years old. Can you imagine that little dark-eyed laughing child playing with her goats, as she kept them from stray-

ing far from her father's door? The green fields were around her, the beautiful trees were overhead, the birds sang their sweetest notes for her, and even the monkeys chattered and laughed as she threw them some grain. The little kids as they skipped from mound to mound were her playmates, and she herself seemed as merry and free as they.

One day all this was changed, as little Sunshine had to leave her kids and monkeys and birds, for wedding bells were in the air, and she the chosen bride. Happy days were these? Ah, no! Dressed in gaudy tinsel with heavy ornaments weighing down the tired little feet, four days passed without food, and with little to drink. These days dragged slowly, but the hungry eyes pleaded in vain. It was the custom, and custom is law in India, and cannot be broken, even for a dark-eyed, laughing child.

The great, wonderful day at last arrived, when she would see her lord and master for the first time. Despite the fact that all is tinsel and gaudy and bright, and she the central figure in this strange show, the little heart beat faster, and the little hands and feet trembled for fear, as the cruel cords bound them, and she was placed by a relative in the arms of her mother-in-law.

What noise is that? A wail breaks forth! Her people beat their breast, and in anguish for her sad fate cry out. Yet not one voice is raised, and not one hand to cut these cords. What do they mean? Ah, she is theirs for life, to treat kindly or to abuse, to feed or to starve, to beat or to love, as caprice or fancy directs. That day her voice must not be heard, and nature must make no demands. The hours drag slowly as the bitter future is ushered in by this cruel day. Were twenty-four hours ever so long? The morrow will bring some relief, as there would be one brief return to her father's house for a week, where food and water will be supplied. But the birds and the goats, where are they? They still sing and play, but the frightened dark eyes of a weary little bit of crushed humanity scarce turns their way.

The week ended alas! too soon, and her spirit has scarce revived, when a covered stool is brought, swung on poles, and "Little Sunshine," saddened and pale, is placed within. The green fields and waving corn hold no beauty for her, as she sees nothing behind the heavy curtains.

The weary miles have ended, and again her husband's door stands open, and a middle-aged man waited to receive his bride. His

glance is cold and cruel, and there is no mercy in the mother-in-law's stern face.

"Little Sunshine" crouches in submission and fear, but even that fails to please them and time does not heal the breach. Day after day the little one toils to make the brazen vessels shine, but the sunshine leaves her face and voice, and no playful goats around whose neck her arm can be thrown, are near, and the birds are far away. Day by day the small hands grow thinner, and the bruises on the fair young shoulders deepen. Sadness, solitude and misery enfold her, till at last in a cruel burst of rage the fury of husband and mother-in-law descends on the helpless child. Her cries bring no help, and she is thrown from the door to starve and die.

Some pitiful stranger passes, and asks where her father lives? The pale lips answer, "Fātehpur," and the news is carried to her old home. The father seeks his little daughter, and finds her starving, with bruised and swollen limbs where abscesses have formed. He carries her to the *Lily Lytle Broadwell Hospital*, where kind hands receive her. Day after day with tender care nurses and doctors use their utmost skill in winning her back to life. As those painful dressings are done "Little Sunshine" loves and trusts her helpers, and through them learns of One who blessed the little children, and said, "Their Angels do always behold the face of my Father in Heaven."

Slowly health returned, and the dark eyes forgot their sadness. The pale pinched face grew rosy, and dark curls once more clustered around her forehead. Her merry laugh echoed as she and the other children played on the soft green lawns, or among the flowers.

Her father and duty claimed her, so she returned to her goats and her birds. Sad goodbyes were said, for we had learned to love the little maid. Parted, but not forgotten, and often as we pass her way her dark eyes shine for us, and the soft brown hand is raised in grateful salutation, which says "peace be with you."

Twenty-five dollars a year supports a bed in the Hospitals where little ones like these are cared for in His name. Do you want to be a partner? If so, there are twenty-six yet waiting to be taken. It is a joy to work or sacrifice for His dear sake, and one day we trust these little ones will be jewels in His kingdom. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."

JAPAN—YOKOHAMA.

SOWING BY ALL WATER.

By MISS CLARA D. LOOMIS.

BUSINESS men feel that one of the great secrets of success is skilful advertising; and in these days when missionary zeal is being stirred to seek the realization of the motto, "The world for Christ in this generation," Christians are beginning to understand that the application of business methods in Christian work may produce greater results for the amount expended.

Wishing to keep up the numbers in our Girls' school in Yokohama, as well as the standards, careful thought has been given to the question of advertising.

As heretofore before the beginning of a new school year in April, notices have been sent to two of the Japanese dailies; an advertisement has also been put into the Y.W.C.A. magazine, one thousand copies of which are scattered every month all through the country. Recently one of the teachers has designed an attractive little card in our school colors, green and white, on which is printed a short advertisement of the school, a calendar of school holidays, and a blank for writing in a week's schedule. These have been sent to the Principals of the Primary schools in Yokohama and vicinity, with a request that they be distributed among the girls in the graduating class. The Bible Women are also carrying these cards to the homes which they visit.

As printed matter is often thrown aside and advertisements sometimes prove unreliable, it was decided to have an open meeting of our Literary Society to which the church officers, the parents of the girls, Principals, teachers and students of Government schools should be personally invited. As the object was to represent the spirit and daily work of the school, most of the preparation was done in school hours. Teachers and students took hold enthusiastically, and not only worked but prayed earnestly that it might be a success. It proved a success from the opening address by the Principal of the Yokohama Boys' High School, who, although not a Christian, spoke in high terms of the work of the Christian schools and their influence upon character, to the last chorus from Dr. Chapman's Hymn Book, "Christ's Harvest," which was sung with great spirit by the older girls.

Pieces of especial interest on the programme were a recitation by fifteen girls of the last chapter of Ecclesiastes, an explanation

with diagrams of a phonograph, an illustrated talk on Chinese characters, a three minutes' extemporaneous essay, the subject, "The Girls' Day-Festival," being given by one of the guests. The Japanese, however, were especially pleased with the English recitation and dialogues, and the music.

Perchance not only the words spoken, but the sweet faces of Mrs. Thomas C. Doremus and Miss Crosby, whose pictures hang in the Chapel, or the motto over the desk, "Honor all men. Love the brotherhood. Fear God. Honor the King," may have made an impression upon some.

After the exercises the class-rooms and dormitory were opened for inspection, and coffee was served in the Missionaries' dining room to invited guests. Many were pleased with the simple, attractive appearance of the buildings, and the cleanliness in sharp contrast to the Government school buildings which are always dirty.

Our best and most effective advertisements are however our graduates and students who show in their daily lives the beauty and value of carefully moulded Christian character. Many are the letters of appreciation received from all parts of Japan, as well as from other countries, showing how much the school life and training have meant.

Let me give an abstract of one recently received from a graduate who married an Auburn graduate now engaged as Y.M.C.A. secretary in Kyoto: "I am quite settled in my little home in Kyoto. My little daughter is growing big, and it is a pleasure to see her learning to talk, walk, and play all sorts of games. I am happy to find many kind friends among the foreigners here. They all admire my English, and ask me where I came from. I have told them of 212 Bluff, and many of them know my teachers. I sometimes see Miss Hill, who said: 'I think the girls from 212 Bluff speak English well, and they are very sweet-tempered. There is a beautiful spirit in the whole school. I have been in several girls' schools, but never found any who speak or read as well as those from 212.' I am happy and thankful to the teachers who kindly led and taught me many nice things."

We earnestly pray that all who come to us may not go out merely to advertise the educational advantages we offer, but that in word, in song, and in example they may seek to proclaim Christ and His saving power.

HERE AND THERE

HINDRANCES.

THE rousing evangelistic movement in India gives a stimulus to all mission work there, but questions of a grave character come to the front. One vital problem, why there are not more converts to the Christian religion among the high castes, is thus touched upon by Rev. J. R. Chitambar.

"At present enough is not being done to win the high caste men and women for Christ, and the result is that the converts from their midst are few and far between. The work in the zenanas yields abundant fruit, and many women who have been convinced of the truth of Christianity cannot leave their homes. There are men, especially in our schools and colleges, who are Christians at heart, but they do not make a profession because of family ties, and the result is that neither the men nor the women come out in large numbers. If something could be done whereby the women could work side by side with the men, there would be better success.

"Again a high caste convert as soon as he joins the fold of Christ loses almost everything that he possesses. He is an outcast and ostracised from his former society, his dear ones disown him, and he is disinherited of all that falls to his share as a member of his family. In many instances he has to lead a life of seclusion which to him is a living death. We admire the sacrifice that our foreign missionaries have to make in order to go to 'the uttermost parts of the world' to preach the Gospel, but let us not in any way think that our converts have not to give up much in order to accept Christianity. A high caste convert comes to us homeless, friendless and in many cases resourceless. Now what is to be done with him? Shall we turn our back upon him, because he expects us to provide for him? Surely a little help to get him a suitable place, so that he can earn his livelihood, is not undesirable. It is a fatal mistake, which does more harm than good to our cause, to receive such men into our fold and then leave them to shift for themselves, expecting that if they are sincere they will remain firm, whether we show any sympathy or not.

"Saddest of all, the inconsistent lives of Christians are a stumbling block to them. Our Hindu and Mohammedan friends are not slow to notice that the Christianity as it is preached, is different from the Christianity as it is lived

by its professors. When they see drink, immorality, desecration of the Sabbath, in our midst, it is hard for them to be convinced that they will be any better off as Christians. On one occasion, while a British officer was urging a Mohammedan to examine the claims of Christianity, two drunken English soldiers passed. 'See,' said the Mohammedan, 'do you wish me to be like that? As a Mohammedan, I could not; as a Christian, I might.' If we were to concentrate exclusively in the Christian community to bring it to a higher spiritual level, in the long run the evangelization of India would be hastened, because there would be fewer stumbling blocks for our non-Christian friends in our community and the Saviour would be glorified and exalted."

Our distinguished visitor Rabindranath Tagore, who received recently the Nobel prize for poetry, gave a scathing answer to an injudicious missionary who approached him on his return voyage to India on the renunciation of his ancestral faith, by pointing to the passengers who were gambling and drinking. It may be retorted that these are nominal Christians, but distinctions are not always possible to the uninitiated.

Display of high temper so common to humanity cannot be indulged in by professed followers of the meek and lowly Jesus, and many a conscientious seeker for light has been turned aside from Christian belief by the want of self-control in missionaries. The flashing eye, the quick retort, the unguarded action, form as great hindrances to the spread of Christianity, as more flagrant sins. Alas! that our Lord can pronounce the verdict upon us 'I was wounded in the house of my friends.'"

A modern writer gives this pregnant definition "Character is essentially the power of resisting temptation."

Carlyle rings out this challenge "Know that *impossible* has no place in the brave man's dictionary. Brother thou hast possibility in thee for much: the possibility of writing on the eternal skies the record of a heroic life."

INDIFFERENCE TO MISSIONS.

By JOHN J. THOMAS, M.D.

INDIFFERENCE to Foreign Missions is one of the stigmata of defective development in the Christian life. The man who is not at all interested in foreign missions is never found to be more than half interested in home missions. His life does not count

much for the Kingdom either at home or abroad.

One would think that it ought to be plainly apparent to every professing Christian of mature age that the Church is first and foremost a Kingdom; that its paramount function is the pushing of the interests of the Kingdom even to the remotest bounds of the planet we inhabit. One would think that the natural thing for the church member to do of his own volition was to concern himself constantly with the King's business. If but one in ten of the membership of the Church were to take this matter deeply to heart there would at once occur a mighty advance all along the line. There has been a grave fault somewhere.

A great responsibility rests upon those whose vocation calls for pulpit or platform work in behalf of missions. "The people need only to be informed," said a devoted lady missionary to me recently. "Assuredly, they do," I returned, "but they stand more in need of conviction and inspiration than they do of mere enlightenment." I used to hear addresses from secretaries of foreign boards, returned missionaries and the like. Invariably they were interesting and informing, but they were lacking in point and purpose and I went away and straightway forgot all about it.

It is a mistake for the speaker upon missionary topics to assume with the average audience that any very considerable proportion of his hearers is already interested. The fact is they are not, and some are actually going to feel bored by any allusion to matters missionary. The prime object of the discourse should be to convict and inspire rather than to inform or enlighten.

There rests heavily upon those unto whom this vision has graciously been given the responsibility of putting others in the way of receiving it. Enthusiasm for the Kingdom is contagious.

Missionary duty and responsibility are personal, therefore the appeal should be made personal and direct. Thousands of church members are at this time in a mood receptive upon the subject of missionary duty. Make more frequent and forcible appeal to the individual conscience—make it personal, convicting, inspirational. Make it clear that it is not optional with a church member whether he interest himself in missions or not—and that every opponent of missions is at issue with Jesus Christ. These things, it may be said, are self-evident, and ought to be clearly understood by all church members, and so

they are, but somehow or other there are many persons who have heretofore failed to grasp or in some way escaped getting into the grasp of these truths. Something you may say may be made the means under the influence of the Spirit of transforming a life.

Miss Mary Irvine writes: Mrs. Zau, one of our most consecrated Bible women, is now in our Margaret Williamson Hospital. She has done much faithful service in our Mission for thirty years, over twenty as Bible Woman, and ten as a Teacher, and we still need her services. Her testimony for Christ is wonderful in the Hospital. We have a number of new women coming to us all the time, yet it must be remembered that all come to us from heathen homes, most of them with no education. One term in our Bible school will be a great influence for the spread of the Gospel. I would ask prayer especially for this Department of our work.

MEMORIAL.

BRIEF was the announcement that our loved friend and co-worker, Miss Caroline Woodbridge, April 22nd,

"Passed through Glory's Morning Gate
And walked in Paradise."

As President of our New Brunswick, N. J., Branch these tidings come to us as a great loss, for no one could have more steadfastly advanced its interest. Her connection with us as an active collector for our treasury, dates from 1874, and in 1904 she became one of the managers of our Board. It was always with a sense of deep consecration to the cause that one welcomed her to our meetings.

Born in a deeply consecrated atmosphere where to "love and to labor is the sum of living," all good works that advanced the cause of the Lord claimed her interest. Of her it was true that "training in a Christian home develops a certain type of character that is all its own, and reflects under all circumstances the person and the power of Jesus Christ. Beholding such a Christian character we are unconsciously changed into the same image of the glory of the Lord. Such power had this hand-maiden of the Lord."

"It was a joy and blessing to have known her, and it is part of our blissful expectation again to meet her, for every thought of her is a pleasure. To have her portion at last, is our sublimest hope."



THE SCHOOL AT SONARPUR.

FOR MISSION BANDS.

AN OPEN DOOR.

By BESSIE M. WHITE.

A PARTY of four of us went to Sonarpur to celebrate the annual Prize Distribution of our small village school there. This place is a picturesque little Indian village, about fifteen miles outside of Calcutta, and one is always impressed by the quietness and peacefulness of the country after coming from the noisy city. Our little white-washed Mission bungalow looks most inviting as it stands back from the road, surrounded by tropical trees and shrubbery, with a pretty rose-garden on

one side. Inside the bungalow there are but two or three small rooms; one of these is used as a bed-room by our two workers who live there, and the others are utilized as classrooms. Because all the children cannot possibly be squeezed into these two rooms, some of the classes are held on the veranda. In days past the bungalow was only used for the accommodation of our workers, and we had a separate schoolhouse, but lately a heavy storm came which completely demolished the building, and as yet we have not been able to rebuild it.

When we reached the bungalow on the eventful day of the Prize Distribution, we

found in it our eighty little Hindu children waiting for us. Since the veranda had only a very limited seating capacity most of the little ones spread themselves out on mats on the ground. The order was much the same, consisting of songs and drills and recitations, but there was one item which touches all our hearts: Six of the little girls sang one verse of "Jesus loves me, this I know" in English. These little heathen children cannot speak a word of English, but they had been taught the meaning of these words, and they sang them with all their hearts. Then came the giving of the dolls, a treasure which they look forward to, year after year. A few especial prizes were given to those who had been most regular in attendance, and faithful in their studies.

Our exercises were no sooner over than a Bengali woman who had been patiently waiting for us, insisted on our accompanying her to her village, two miles away. She wanted us to consider taking charge of a small school of children she had gathered together. I will never forget that drive to the little village of Rajpur, through the delightful country lanes. The little mud houses with their thatched roofs looked so picturesque, almost hidden behind the clumps of palm or bamboo trees. Soon we reached the house which is being utilized for the school, built of mud with a thatched roof, just like all the others. Between forty and fifty eager little faces were there to greet us. A darkened room was stretched to its utmost to contain half of the children, and the rest were gathered on the small veranda. Think, those little girls had been patiently waiting for us since ten o'clock in the morning, and it was then five in the afternoon! The two women who had been acting as teachers, and who barely knew how to read and write themselves, told us about the beginning of the little school.

About a month ago, the fathers of the children in the village began to feel that something must be done for the education of their children, and between them they secured a house, and arranged for the women to teach them. They soon realized how very limited was the education of these women, and feeling that they must have some outside help they appealed to us. The fathers are quite willing that their children should learn of our religion, as long as we teach them to read and write. There is not a Christian in the village, and so it seems like a beautiful opportunity to sow the Gospel seed in a needy place.

At first we thought we might arrange to

have the children come over to our Sonarpur school, but the distance is too far for so many little ones to walk. It would be easier to have a teacher walk over daily from Sonarpur, who could teach the Bible throughout the school, and also the older girls. The entire cost of carrying out this little school will not exceed thirty rupees, that is \$10, per month. Shall we turn a deaf ear to this which seems like the call from Macedonia? Shall we, or shall we not?

OUR ORPHANAGE IN CALCUTTA.

By FANNY SIMPSON.

WITHOUT the walls of our Orphanage the heathen are in a wild frenzy today because of their so-called "Holy Festival" which began a few nights ago. I could scarcely sleep, for outside the Compound wall were crowds of people yelling, screaming, and beating on drums, making the night hideous with their "unholy" rioting. Again we had to endure the same painful din, and today many people—men, women, and little children were running and screaming past our gate.

The origin of this most unholy festival is this: Their god, Krishna, rejoiced in the Spring, and he showed his joy in disgusting revelry. It is not possible to write plainly about this festival, mainly observed in this way among the lower castes.

It is not best to go out in the streets during this time, for although Government has imposed a heavy fine, people stand everywhere on the streets and throw red powder on all their acquaintances, and any one who happens to be in the way. Boys in the streets stand with syringes full of this red powder, and cover all who pass. They even paint their faces, until they are not recognizable. The time is given up to wild rioting, bad language, and obscene singing, all in the name of their god, Krishna. One can see what this people would be, worked up to a religious frenzy against Christians.

It is sweet to look within these walls, and see our quiet, modest girls with happy faces, studying, sewing, cheerfully doing their daily duties, and hear them in their times of play and relaxation, spontaneously singing praises to Him who loved them, and who gave Himself for them. We realize that, but for this Christian work and others like it, these dear children would be taught the same awful excesses. My heart is often sad, for the little heathen girls, just outside our gates, and I wish I could pick some of them up and bring them within the walls.

RECEIPTS of the Woman's Union Missionary Society of America, from May 1 to May 31, 1914.

ALLAHABAD, INDIA.

Mass.—Randolph, Miss A. W. Turner, in
memoriam of Mrs. Helen A.
Knowles, for Knowles School. Total

5 00

CALCUTTA.

N. J.—Ridgewood, Mrs. F. H. White, for
Helen Eliza White Scholarship,
5.00; Scotch Plains, Lend-a-Hand
Society, Miss L. K. Hays, Pres.,
for support of Khistomonie, 12.50;
Summit, Miss Elizabeth Gould, for
orphan, 25.00; Mrs. J. E. Abbott to
Miss Simpson, for support of Til-
lania girls, 33.00; to Miss White for
repairs of Mission House, 85.00,

160 50

Pa.—Germantown Aux., Miss Mary Hallo-
way, Treas. First Pres. Ch., for
Orphanage,

90 00

Total,

250 50

CAWNPORE.

Mary Avery Merriman School.

N. Y.—Ithaca, Mrs. Mynderse Van Cleef,
for Sundar, 20.00; N. Y. City, Mrs.
D. I. Reynolds for Mrs. Anna
Joseph, 30.00,

50 00

Pa.—Germantown Aux., Mrs. D. W. Cro-
zier, for Sarah,

20 00

Cal.—Pasadena, Miss E. M. Webb, for
Lillie Samuel, 20.00; Mrs. G. W.
Stimson, for Talki, 20.00,

40 00

Canada.—Montreal, Mrs. F. D. Adams, for
Victoria,

20 00

Total,

130 00

FÄTEHPUR.

Lily Lytle Broadwell Memorial Hospital.

N. Y.—Brooklyn, Miss C. D. Jennings per
Mrs. S. T. Dauchy, for Dr. Mac-
kenzie's work, 100.00; N. Y. City,
Ch. of the Strangers, Intermediate
S. C. E., Miss E. Summers, in mem-
ory of Miss Gertrude Smith, for
child's cot, 10.00; Miss A. C. Mof-
fat, support of bed, 25.00,

135 00

N. J.—Princeton Br., Miss L. M. Wilson,
Treas., for Dispensary

101 00

Pa.—Germantown Aux., Mrs. D. W. C.,
Thank Offering for Dr. Macken-
zie's work,

75 00

Rescue Work.

N. Y.—Brooklyn, Mrs. Peter McCartee
quarterly for Miss Durrant's salary,

25 00

Total,

336 00

JHANSI.

Mary S. and Maria Ackerman Hoyt Hospital.

N. Y.—Clifton Springs, Friend toward sup-
port of bed, 2.50; Scarsdale. Mrs.
A. H. Allen, 5.00

7 50

N. J.—New Brunswick Aux., Miss A. B.
Cook, Treas. Julia N. Crosby Miss.
Band for their bed,

25 00

Pa.—Shippensburg, Normal S. S. collection,
Miss A. V. Horton. 6.37; Wayne.
Mrs. Roberts Le Boutillier, for
nurse,

56 37

Total,

88 87

SHANGHAI, CHINA.

Mass.—Dorchester, A Friend to endow bed
in Margaret Williamson Hospital,

600 00

N. Y.—N. Y. City, Miss A. T. Van Sant-
voord for Day School Teacher,
40.00; Syracuse, In memory of Capt.
Robert Townsend; Mrs. Robert
Townsend; Albany, Mr. Frederic
Townsend, Mrs. Guy Lansing; N.
Y. City, Mrs. Howard Townsend,
for support of pupil, Bridgman
School, 40.00,

80 00

Pa.—Germantown Aux., Chinese School,
50.00; Robesonia, Mrs. S. E. Kieser
for pupil, Bridgman School, 5.00,

55 00

Total,

735 00

YOKOHAMA, JAPAN.

N. Y.—Brooklyn, Mrs. R. L. Cutter, Evan-
gelistic Work, 100.00; N. Y. City,
Miss A. T. Van Santvoord, for B.
Woman, 60.00; Sale of postals from
School, Japan, 5.10; Syracuse, In
Memory of Mrs. Emily Babcock,
First Ref. Ch. S. S., Mrs A. C.
Chase, Mrs. Malthie Babcock,
Misses Gifford, Mrs. G. B. Leonard,
Mrs. Geo. Whedon, Mrs. Robt.
Townsend, Mrs. Wm. Burnham
(Ivington) for scholarships, 65.00

230 10

N. J.—Morristown, Y. W. Miss. Soc., South
St. Pres. Ch., Mrs. Frank Eaton,
Treas. for S. S. work in Aizana,

10 00

Total,

240 10

Brooklyn, Central Cong. Ch., for
scholarship, \$50.00, instead of \$40.00
printed in April Link

GENERAL FUND.

N. Y.—N. Y. City, Mrs. Russell Sage, 15 00
Md.—Baltimore Br., Miss E. M. Bond,
Treas., Ocean freight on boxes to
India,

6 00

Total,

21 00

SUBSCRIPTION TO MISSIONARY LINK

Mrs. J. P. Elliott, .50; Mrs. P. B.
Millikin, .50; Miss H. F. Welch, .50,

Total,

2 00

WOMAN'S GUILD CHURCH OF PILGRIMS, BROOK- LYN, N. Y.

(Mary L. Tyler, Treas.)

Calcutta—Birdie and Khiroda, \$80 00
Hope B. (orphan), 20 00
Cawnpore—Shushila, 20 00
China—Pupil Bridgman Home, 40 00
Japan—Scholarship in Yokohama, 40 00

Total,

\$200 00

WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Phila., Pa.

Calcutta—Mrs. L. A. Ross, 7.00; Miss Mary
Shellengerger, 25.00—both for Bible
women,

32 00

Cawnpore—Mrs. Chas. Reihl for Mrs. May-
cock, 15.00; Miss S. B. Hughes for
girl, 15.00; Mrs. H. I. Angel for
Beti Bai, 25.00,

55 00

Fätehpur—Mr. and Mrs. Wm. Archer, for
B. W. Kashine Rosie Dean,

20 00

Jhansi—Dr. and Mrs. J. H. Ramsburgh,
B. W., 5.00; Miss Nina Starr for
boy, 2.00,

7 00

China—Mr. and Mrs. W. J. Montgomery,
for Mrs. Sung, 30.00; Ch. of Atone-
ment, Wed. Eve. Prayer Meeting
for B. W., 24.90—both under Miss
Irvine,

54 90

Japan—Mr. C. L. Hutchins, Kono Yoshida,
5.00; Dr. and Mrs. J. H. Rams-
burgh, Kozukuye Sta., 5.00; Mr. and
Mrs. C. B. Penrose, for Harada
Shobi, 10.00; Mr. C. F. Hess, Kiku
Baba, 60.00; Mr. Chas. Hess, In
Memory of his Mother, Mrs. Henry
Hess, Kura Takiguchi, 60.00; Mr.
and Mrs. W. H. Fredericks, Suga
Mori, 5.00; Miss H. D. Boone, Kiku
Yamane, 10.00; Mr. F. M. Gilling-
ham, Fude Makuoko, 30.00; Mr. and
Mrs. L. B. Heath, Ei Nakamura,
60.00; Miss Jennie Riegel, Kin
Watauahe, 5.00; Miss E. G. Frad-
ley, Kishi Ono, 15.00; Mr. and Mrs.
G. T. Bisel, Chika Matsuoka, 5.00,

270 00

Total,

438 90

SUMMARY

Allahabad,	5 00
Calcutta,	382 50
Cawnpore,	205 00
Fatehpur,	356 00
Jhansi,	95 87
China	829 90
Japan,	550 10
General Fund,	21 00
Link subscriptions,	2 00

Total, \$2,447 37

CLARA E. MASTERS, Asst. Treas.

MAY RECEIPTS OF PHILADELPHIA BRANCH

(Mrs. Wm. Waterall, Treas.)

Int. on Mrs. David Haddock, Jr., Fund.	\$125 00
" Harriet Holland Fund,	175 00
Through Mrs. Zophar L. Howell, for John A. Howell Memorial Band for Foreign Missions:	
Miss Emma Howell,	\$1 00
Mr. Zophar L. Howell,	1 00
Mrs. Zophar L. Howell,	1 00
Mrs. E. B. Whitman,	1 00
Mr. Geo. D. McCreary,	1 00
Mr. Wm. B. Gest,	1 00
Mrs. S. Gordon Armistead,	1 00
Mr. Jas. W. Patterson,	1 00
	8 00
Total,	\$308 00

SHANGHAI, CHINA.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL

ENDOWMENT, \$600.

Julia Cumming Jones—Mrs. E. Stainslaus Jones.
Mary Ogen Darrah—Mrs. E. Stainslaus Jones.
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.

New Jersey—Miss Stevens.

Henry Ward Beecher—Plymouth Foreign Mis. Soc.

Ruthy B. Hutchinson—Plymouth Foreign Mis. Soc.

Mary Pruyn Memorial—Ladies in Albany.

Samuel Oaklev Vander Poel—Mrs. S. Oakley Vander Poel.

Charlotte Otis Le Roy—Friends.

Emily W. Appleton—Mrs. William Appleton.

Mrs. Bela Mitchell—Mrs. Bela Mitchell.

The American—A Friend.

The White Memorial—Medical Mission Band, Baltimore.

E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey

Drusilla Dorcas Memorial—A Friend in Boston.

Mrs. John D. Richardson Memorial—Legacy.

S. E. and H. P. Warner Memorial.

Frances C. I. Greenough—Mrs. Abel Stevens.

Emeline C. Buck—Mrs. Buck

Elizabeth W. Wyckoff—Mr. Richard L. Wyckoff.

Elizabeth W. Clark—Mr. Richard L. Wyckoff.

Jane Alexander Milligan—Mrs. John Story Gulick.

"Martha Memorial"—A Friend.

Mills Seminary—"Tolman Band." California.

Maria N. Johnson—A Friend

"In Memoriam"—A Sister.

Marie S. Norris—{ Miss Norris—

{ Mr. Wm. M. Norris.

Mrs. Sarah Willing Spotswood Memorial—By her Daughter.

John B. Spotswood—Miss Anne R. Spotswood.

A. B. C. Beds—By Friends.

Sarah A. Wakeman Memorial—A Friend.

In Memoriam—A Friend.

Ellen Logan Smith—By her Mother.

Helen E. Brown—Shut-in Society.

Anna Corilla Yeomans—{ Mr. George G. Yeomans.
{ Mrs. Anna Yeomans Harris
{ Miss Elizabeth L. Yeomans.

Mrs. Mary B. Humphreys Dey—{ Anthony Dey.

Mrs. Sarah Scott Humphreys—{

Olive L. Standish—Mrs. Olive L. Standish.

Eliza C. Temple—Mrs. Eliza C. Temple.

Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.

Perlie Raymond—Mrs. Mary E. Raymond.

Mrs. Mary Elliot Young—Poughkeepsie Branch.

Camilla Clarke—Mrs. Byron W. Clarke.

Sarah White Memorial—Miss Mary F. Wakeman.

Hannah Edwards Forbes—{ Miss H. E. Forbes.

Adeline Louisa Forbes—{

Agnes Givan Crosby Allen—A Friend.

Sarah Ann Brown—Ellen L. A. Brown.

Caroline Elmer Brown—Ellen L. A. Brown.

Maria Robert—Miss L. P. Halsted.

Zalmon B. Wakeman Memorial—Mary F. Wakeman.

Bethune McCartee Memorial—Mrs. Peter McCartee.

Mary Finney—Mrs. J. M. T. Finney.

Concord (N. H.) Branch.

Sara A. Palmer—Charles L. Palmer.

Henrietta B. Haines Memorial { A grateful pupil
{ Laura Eliot Cutter.

Mrs. Thomas C. Doremus—by her Daughter,
Mary Haines Doremus.

Mrs. Rufus R. Graves Memorial.

Mrs. Geraldine S. Bastable Memorial—

By her husband, Alvin N. Bastable.

Alexander McLeod Memorial—by Mrs. S. M. McLeod.

Mrs. Susan Margaret McLeod.

Elbridge Torrey Memorial—Mrs. Elbridge Torrey.

Mrs. Elbridge Terry.

CONCERNING MISSION BOXES.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.

Dolls—black-haired, with china heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs. Five or six yards of stout gingham is a good present for native teachers, and two and one-half yards of unbleached cloth for *chud dahs* for all the mission. Quinine in powder is most useful.

For Hospital—Cloth for bandages, unbleached cotton in any quantity, flannel, heavy white flannel-ette for skirts, sheets and pillow-cases, blankets, thin white counterpanes for single beds, pins—safety and straight—needles, thread—black and white, coarse and fine—note books, note paper, tape of varied widths, scissors, old linen, white rubber-sheeting, white vaseline, soap—castile, ivory, etc.—sapollo, scrubbing brushes, boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin."

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